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Report of the Boston Landmarks Commission
on the potential designation of
BROOK FARM

as a Landmark under Chapter 772 of the Acts of 1975

Approved by: [Signature] August 1, 1977
Executive Director Date

Approved by: Pauline Chase Harrell Aug 30, 1977
Chairman Date

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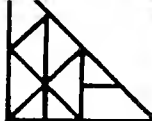
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1.0 LOCATION OF THE PROPERTY

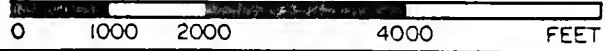
- 1.1 Address: 670 Baker Street, West Roxbury, Ward 20. Assessor's Parcel numbers are 8964, 8965 and 8966.
- 1.2 Area in which the property is located: Brook Farm provides the name for its region of West Roxbury, the southwest-most part of Boston; it is the location of several cemeteries, a large landfill project, and a new high school. Nearby is the Veterans of Foreign Wars Parkway, a part of Route 1 built in the 1930's; the parkway is a busy route to southern suburbs, such as Dedham. The farm itself abuts the City of Newton.

Annexed to Boston in 1874, West Roxbury is a suburban-type community, consisting mostly of single- and two-family homes.

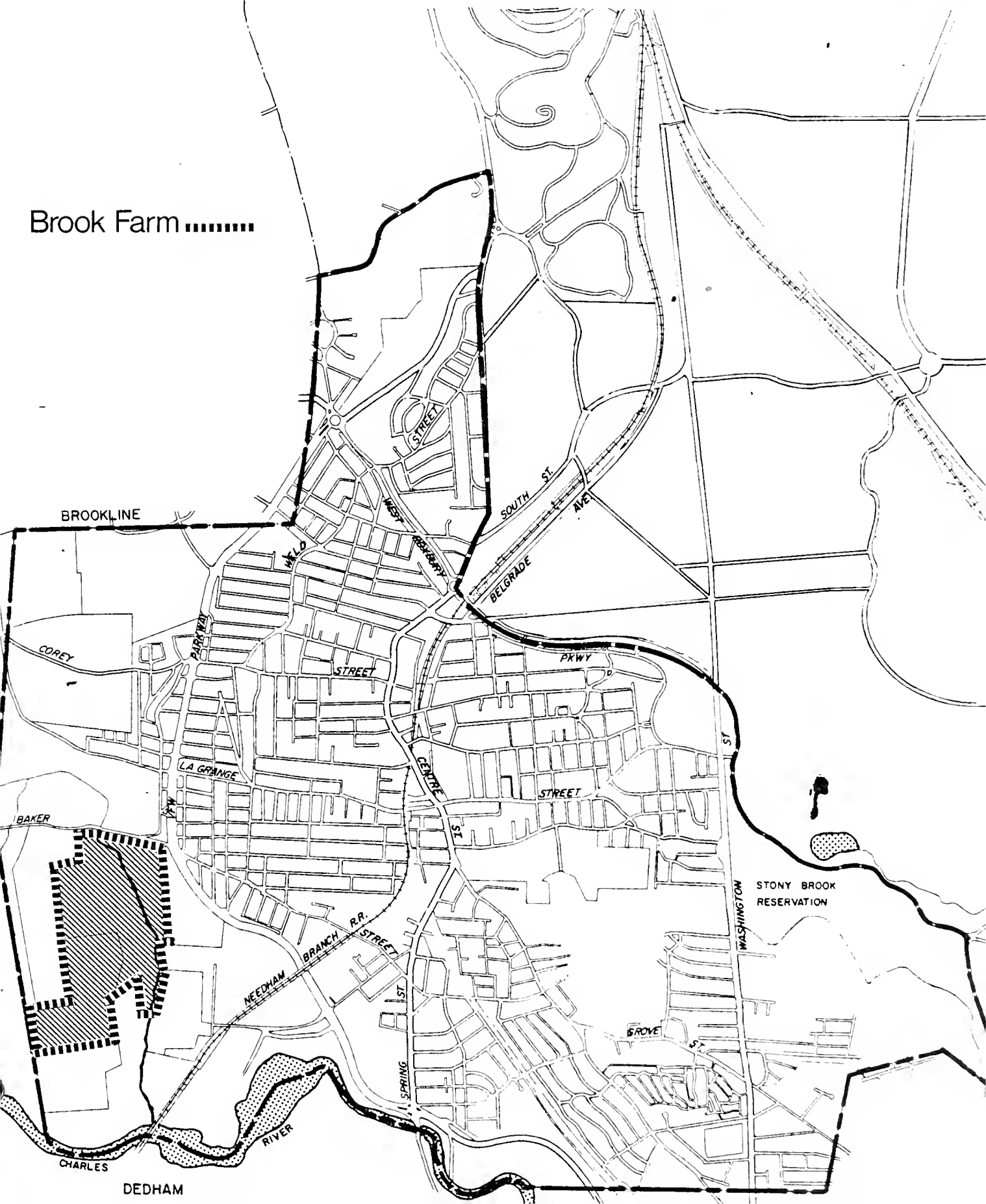
- 1.3 Map showing location: attached



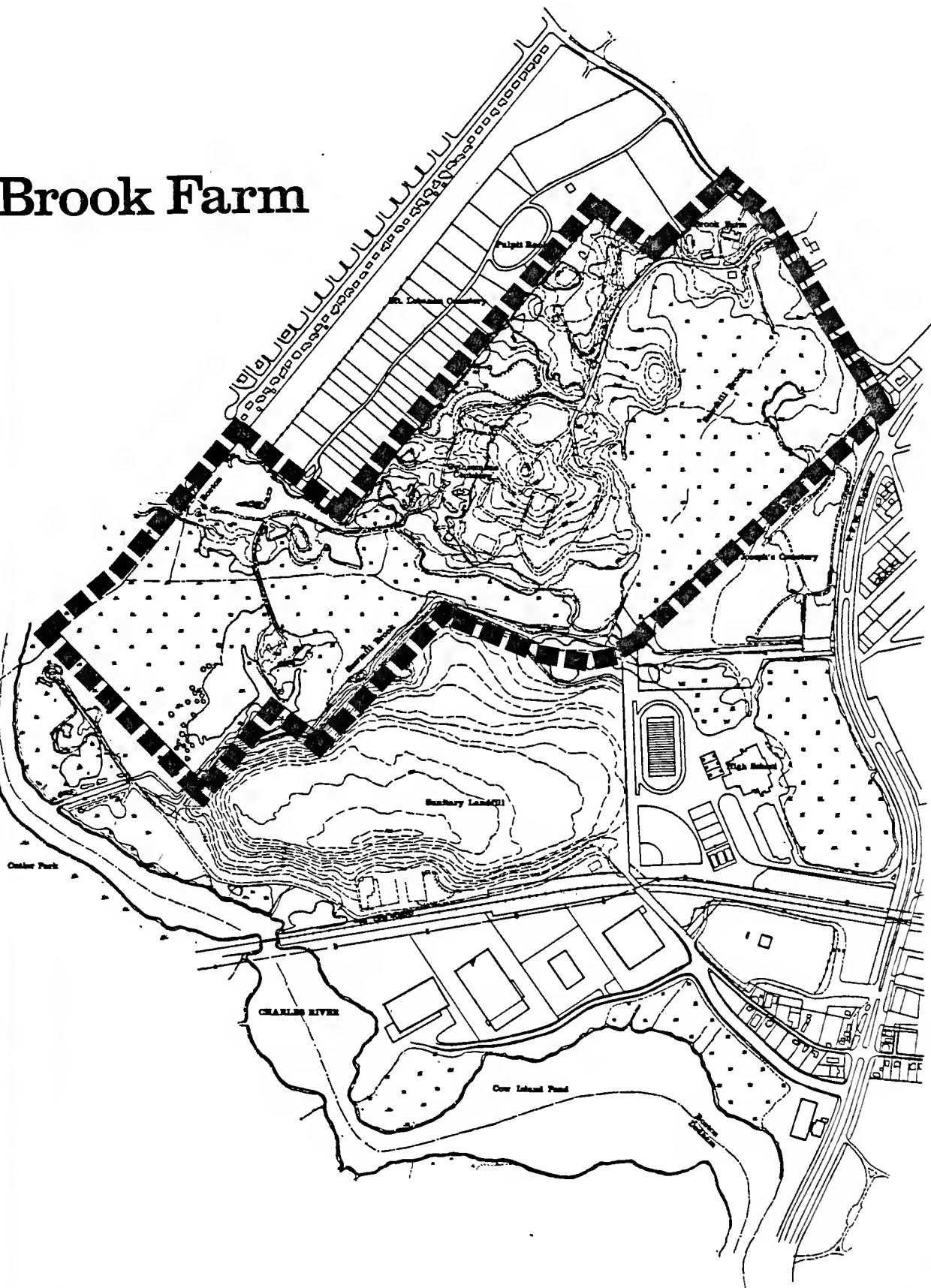
WEST ROXBURY



Brook Farm



Brook Farm



SAWMILL MARSH STUDY Base Map

BOSTON CONSERVATION COMMISSION



2.0 DESCRIPTION OF THE PROPERTY

2.1 Type and Use:

Of the original Brook Farm, 50 acres are now used as Gethsemane Cemetery, established by the Association of the Evangelical Lutheran Church for Works of Mercy. The Association also owns approximately 95 acres formerly used as an orphanage. These 95 acres are now vacant.

2.2 Physical Description:

This description of the extensive grounds of Brook Farm, over 175 acres, is based principally on that contained in the Boston Conservation Commission's Sawmill Marsh study, from which the maps are taken. The maps cover the entire sawmill Marsh area; only that section marked in the base map (following Section 1.3) is covered in this report. Other information was obtained from the West Roxbury Historical Society.

Surficial Geology (See Surficial Geology map)

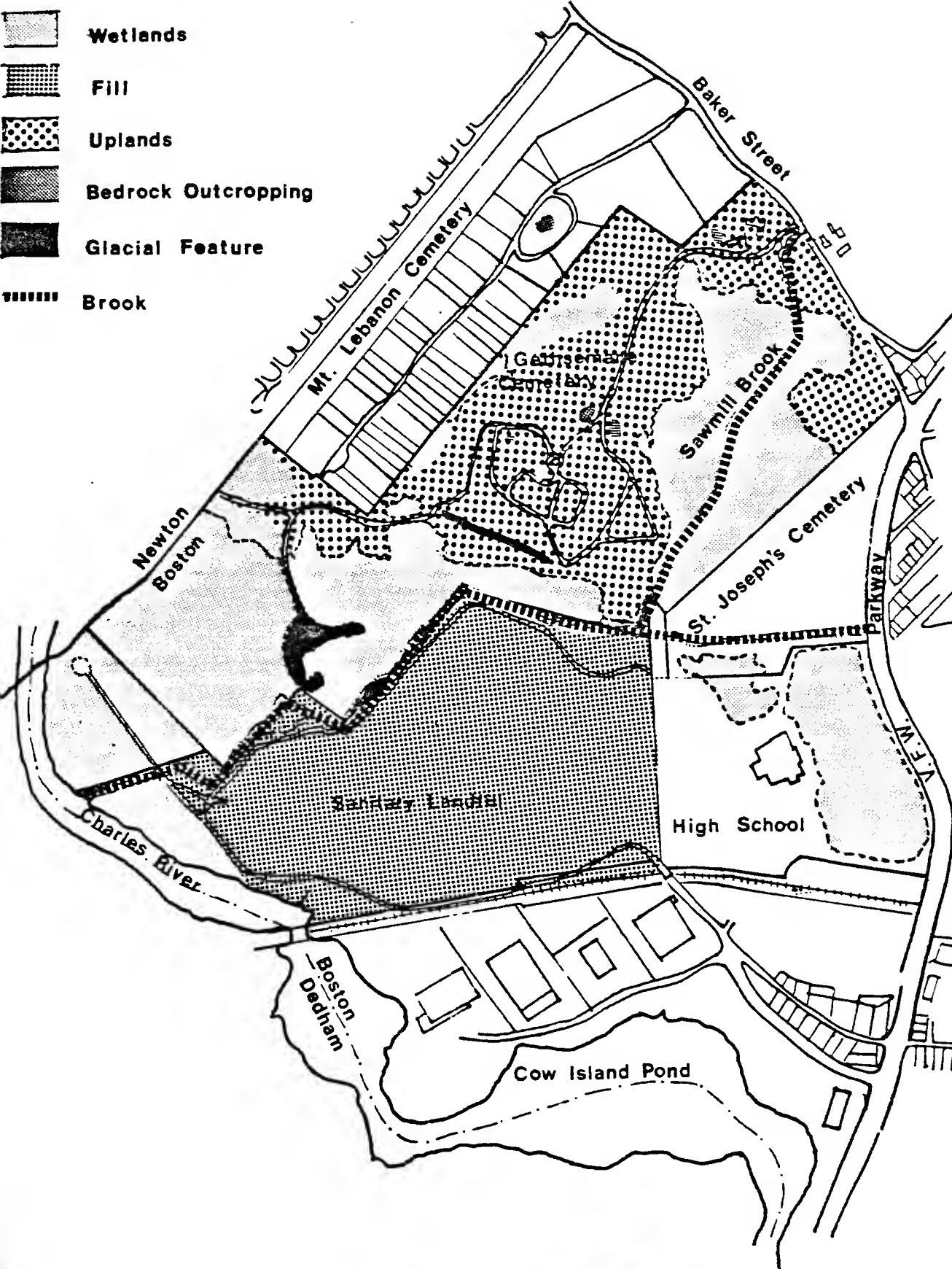
Although there are several significant bedrock outcroppings (protrusions through the soil), the three dominant geological features of Brook Farm are:

1. the wetlands, which include the following types (as defined by the U.S. Department of the Interior):

Seasonally Emergent Flats: A flood plain where annual flooding covers the land within 12 inches or more of water. Grass and sedge-type vegetation dominate, with cattails and purple loosestrife common in the water area. Some shrubs and trees are also present. Robust Shallow Marsh: dominated by emergent cattails and duckweed, with purple loosestrife also abundant. Water depth is less than six inches, and may be exposed during the growing season.

Shrub swamps: Where the ground is covered with as much as 12 inches of water, and shrubs are the dominant plant form. The sapling shrub swamps are dominated by young trees less than 20 feet tall-species include red maple, hornbeam, speckled alder, and willow. Bushy shrub swamps are dominated by such shrubs as high bush blueberry, alder, and viburnum.

Wooded swamps: dominated by trees and flooded annually by as much as 12 inches of water. Species here are deciduous, such as red maple, silver maple, red ash, American elm, and yellow birch. Location of these types are on the attached wetlands map.



Sawmill Marsh Study Surficial Geology



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KEY



Robust Shallow Marsh



Emergent Flats



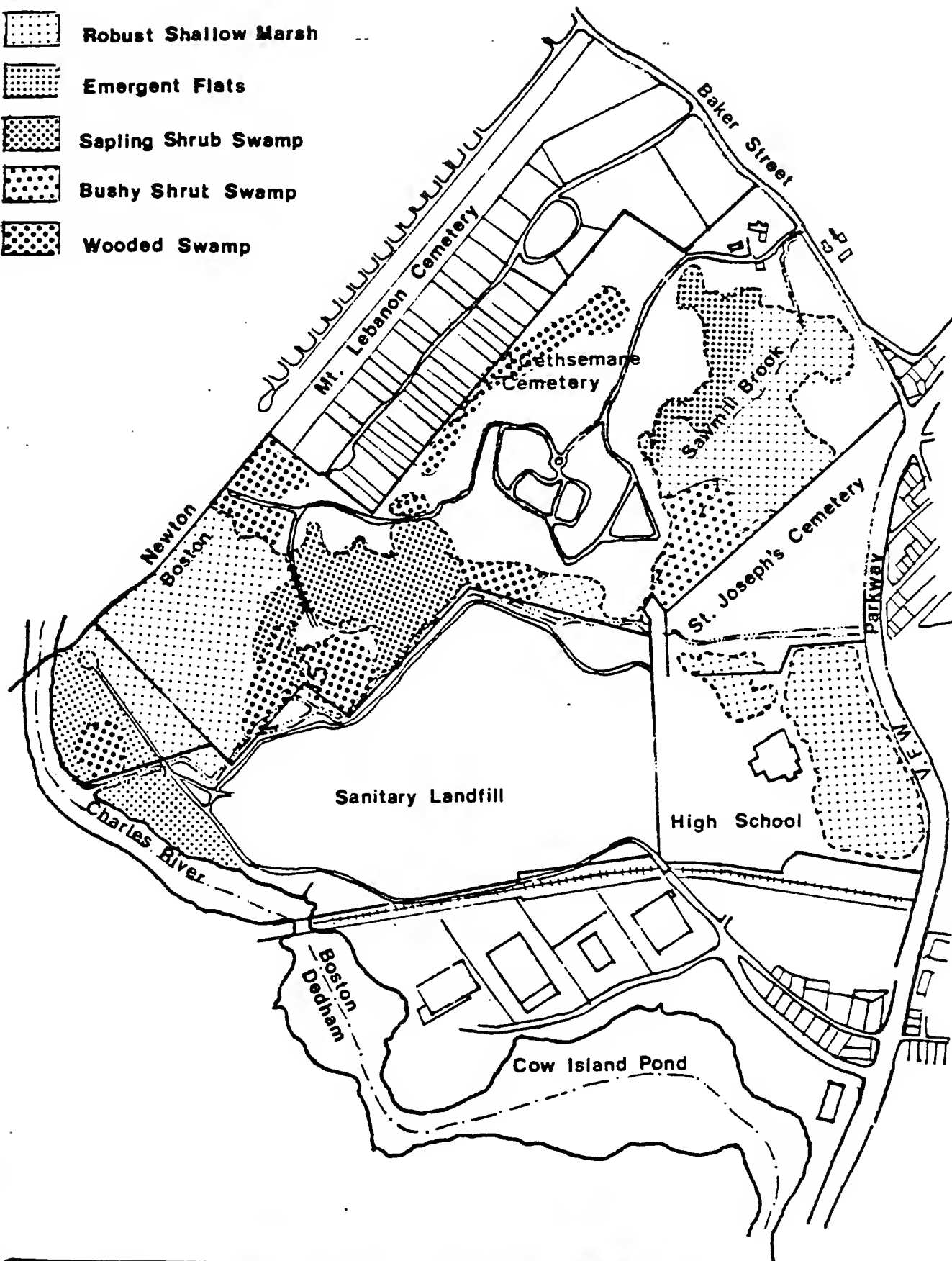
Sapling Shrub Swamp



Bushy Shrub Swamp



Wooded Swamp



Sawmill Marsh Study Wetlands



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2. Uplands: This dry upland is elevated above the wetlands, surmounted by an elevation of 55 feet above surrounding land at the cemetery.
3. Sawmill Brook (or Brook Farm Brook), which has been partially channelized to circumvent the adjacent City of Boston sanitary landfill.

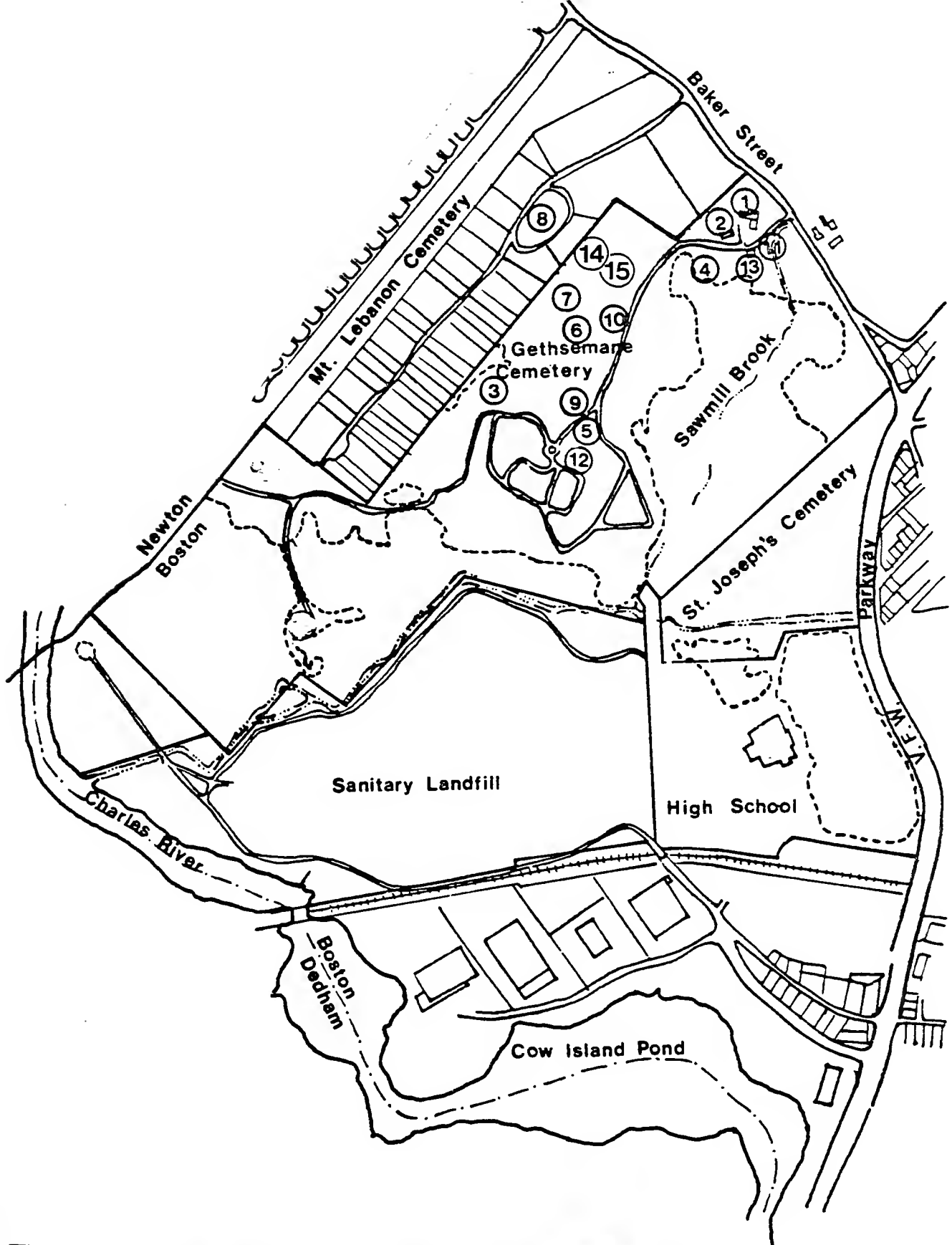
The rock outcroppings are of Roxbury puddingstone, more correctly called Roxbury conglomerate, a formation of glacially rounded debris cemented by finer material.

Physical Improvements (see Cultural Features map)

The numbers with each improvement are coded to the map.

1. Site of the Hive - the original farmhouse was located here. A replica of that house, built on the same foundations, burned in 1977.
2. Print Shop Building

The Print Shop is a wood frame, two storey, rectangular plan structure covered by a ridged roof. The side set entry is on the east gable end; the opposite gable end has a one storey shed whose roof abuts the end wall at the level of the second storey window sills. The structure is 3 bays by 6 bays, although the north wall has only 5 windows reflecting interior spatial divisions. The windows are filled with two over two pane rectangular sash with plain frames. The simple entryway is covered by a pedimented hood without any additional moulding. The walls are sheathed in imitation clapboard of a light color, and the roof is covered with asbestos shingle.
3. The Dell - dominated by pines: a former site of religious services.
4. Two granite gateposts remain from former dairy farming activities dating from the 17th century.
5. Foundations remain of a barn built by the Brook Farmers; the barn burned in the 1920's.
6. Timbers visible in the meadow near the Margaret Fuller cottage are remnants of another barn that burned. Nearby is the site of the Pilgrim House, built by the Morton brothers of Plymouth in 1843 and later used for dormitories.



Sawmill Marsh Study Cultural Features



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7. Margaret Fuller Cottage:

The Margaret Fuller Cottage is a considerably remodeled cruciform plan, one and a half storey structure with an intersecting gable roof. Windows are centrally placed in each of the major elevations and in the gable ends on the upper storey. The legs of the plan differ in size somewhat, and are partially sheathed with clapboards or, especially in the gables, are covered with plywood sheets with applied wood strips in a rectilinear pattern. The roof is covered with asphalt shingles. The entrance is located in the east leg where it abuts the other leg.

9. A cannon from the U.S.S. Constitution was placed at Brook Farm in memory of Civil War Camp Andrew. Originally near the main house, the cannon now is on the cemetery grounds.
10. A munitions storage vault serving Camp Andrew is located in a steep hill adjacent to the cemetery road.
11. Stone foundations of a milk storage structure are located in the bank above Sawmill Brook, where it enters the site.
12. Gethsemane Cemetery, founded concurrently with the orphanage in 1872, is a cemetery on the heights of the property. Elevated approximately 55 feet above the surrounding property, the cemetery's highest point is surmounted by an obelisk marking the grave of Gottlieb F. Burkhardt, donor of the property. Other graves are located nearby, with areas being cleared for new graves and filling operations taking place in the adjoining marshlands. The administration building, dating from the 1950's, is located near the Baker Street entrance (13).
14. Site of the Eyrie, the main school and first building erected by the Brook farmers. This was built at the highest point of the immediate area (approximately 55 feet above the marshland) on a Roxbury puddingstone foundation.
15. Site of the Phalanstery, which burned in 1846 just short of completion.

2.3 PHYSICAL HISTORY

Use of the property began in early colonial times, mainly as pasturage for dairy herds; the sandy and rocky soil was unsuitable for crops.

The Brook Farmers bought their farm in 1841, including "a dwelling house (the hive), barn, and other buildings thereon". (Norfolk Co. Register of Deeds, Liber 133, Folio 57). The property then consisted of two parcels totalling 192 acres - accurate boundaries are difficult to pinpoint because of a lack of maps and style of defining boundaries, with reference to other property owners.

The first survey of the property in 1900 revealed a plot of 179 acres. Road construction and widening further reduced the size of the land to its present 175 acres.

The large Gardner Street landfill abutting Brook Farm has affected the layout of the wetlands and the brook. Rechanneled around the fill, the brook's marsh has markedly changed since 1900 (cf. attached map, Conservation p. 26)

2.4 Photographs - attached.

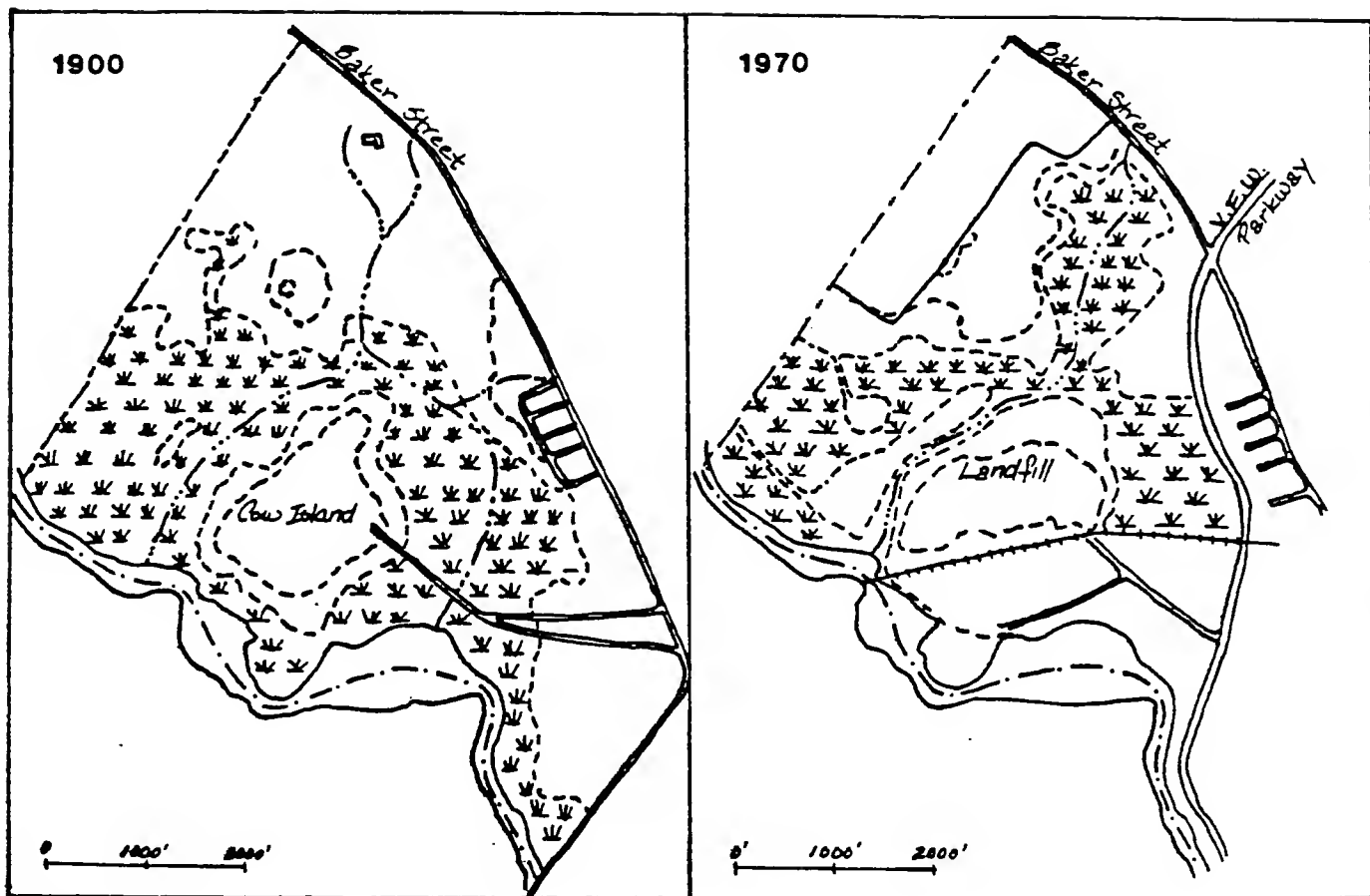
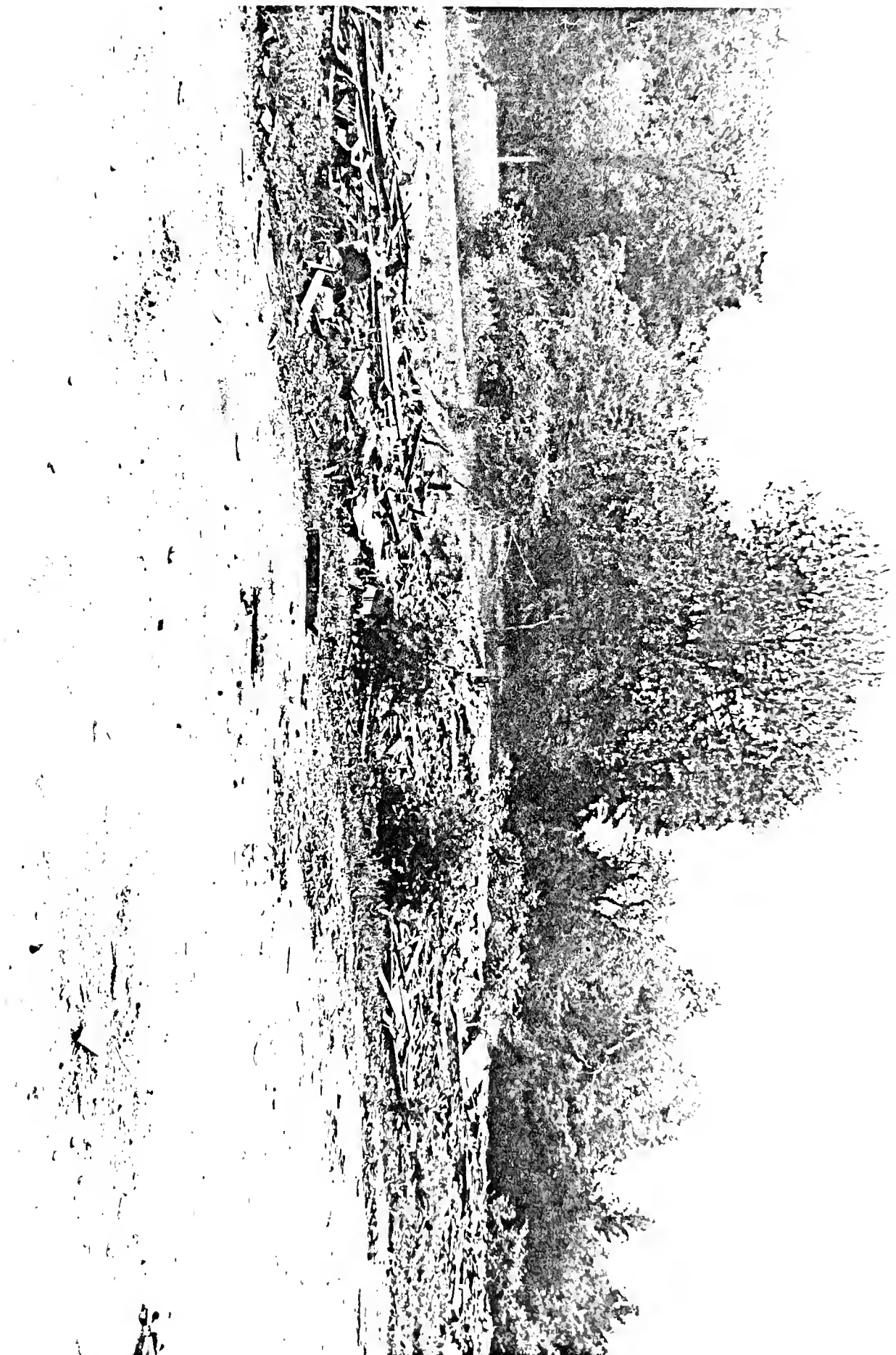


Figure 6. The two maps show the changing topography within the Twentieth Century. The maps are based on U.S.G.S. Quadrangle Maps of 1903 (Survey in 1899) and 1970.



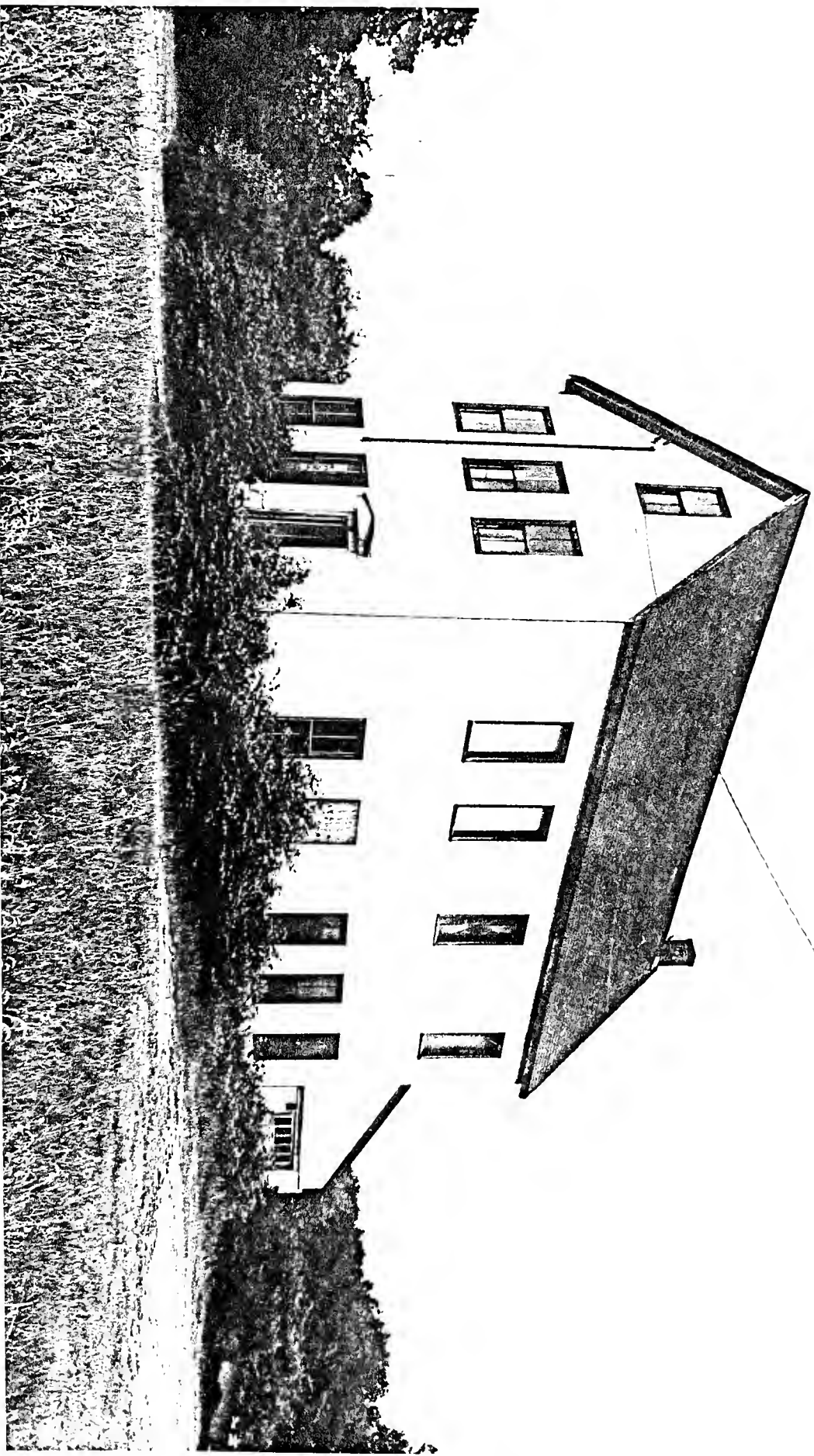
BROOK FARM
Sawmill Brook

photo June 1977 R.E. Stanton

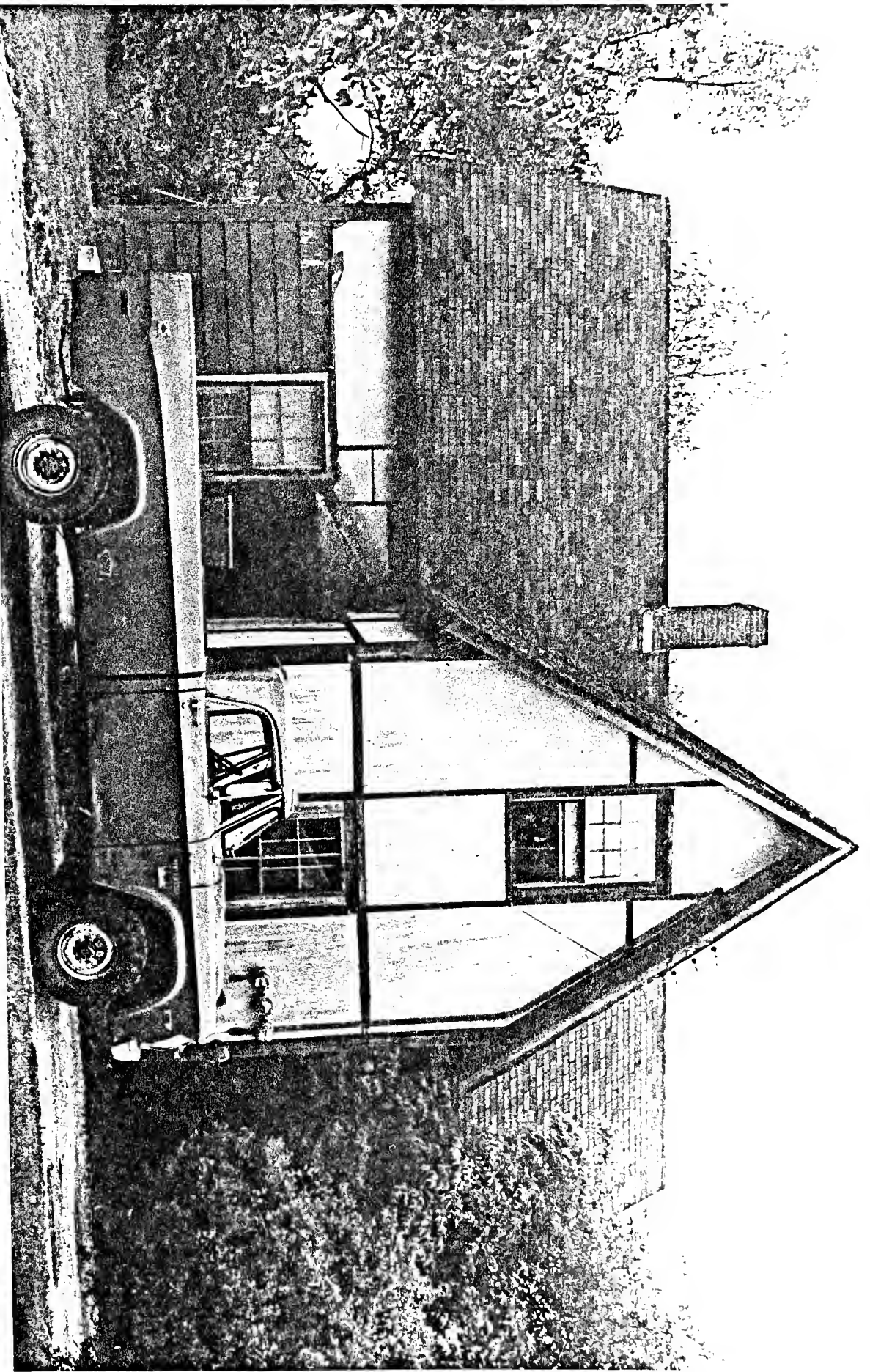


BROOK FARM:
ruins of The Hive

photo June 1977 R.E. Stanton



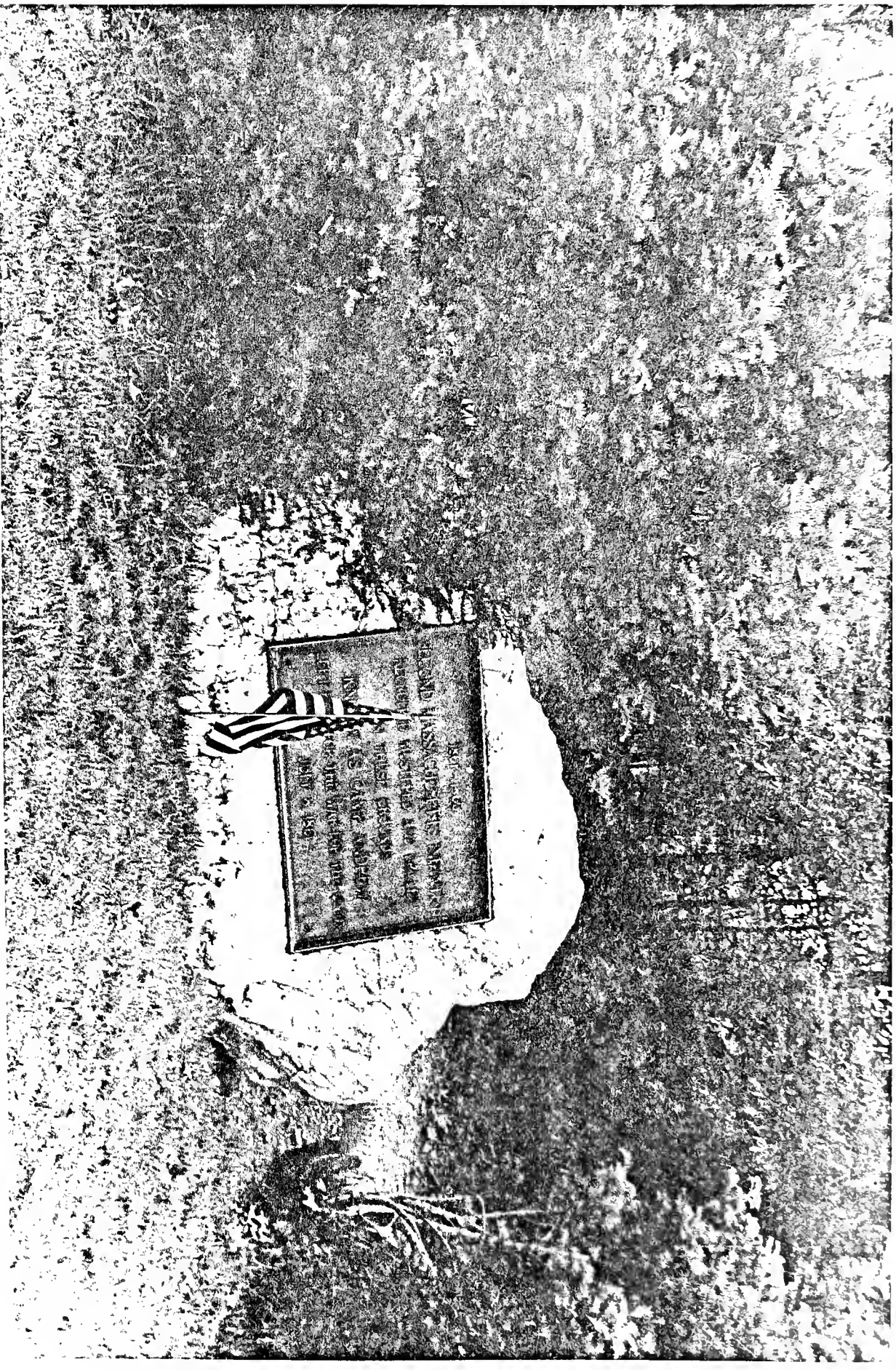
BROOK FARM:
Workshop building
photo: June 1977 R.E. Stanton



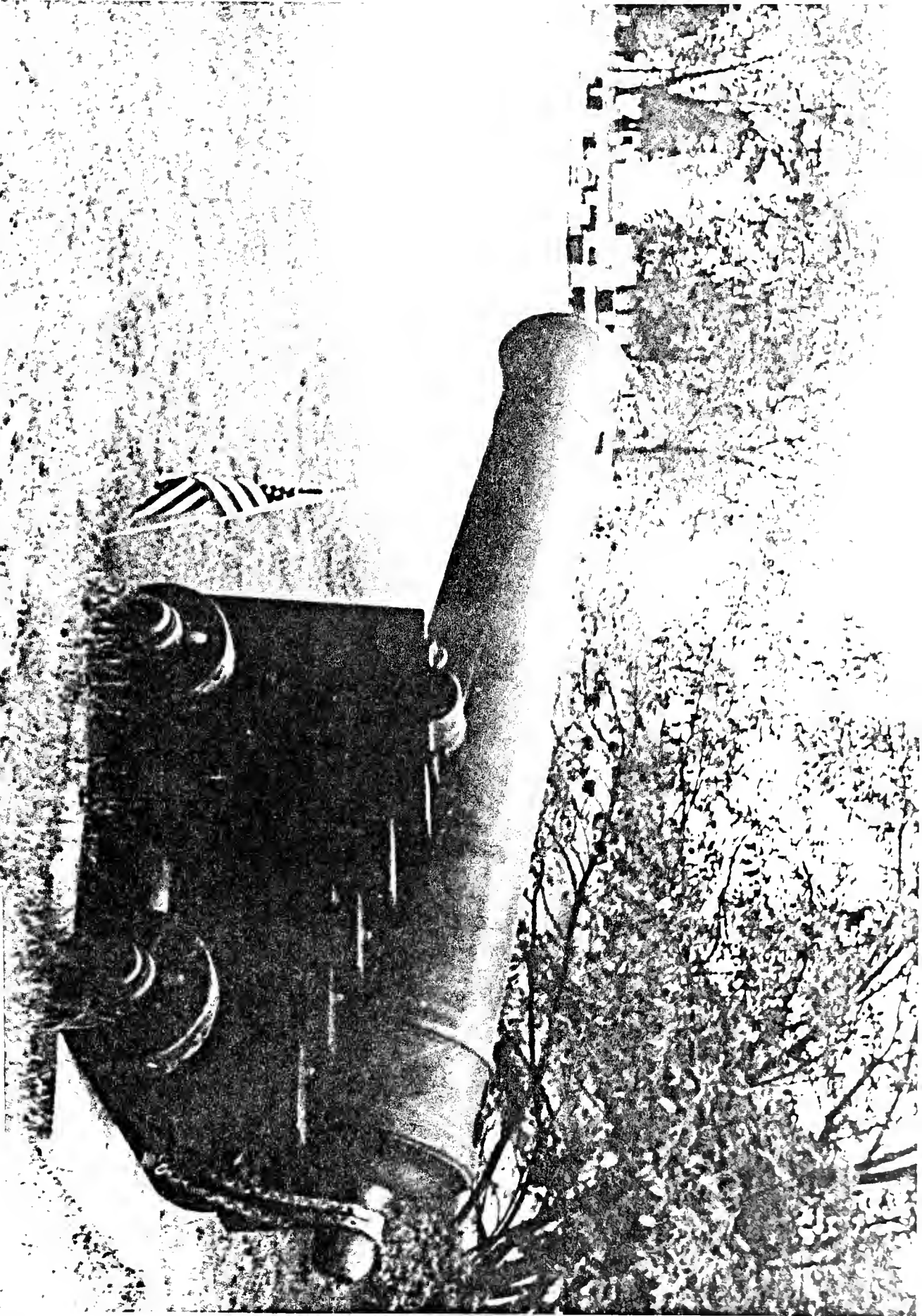
BROOK FARM:

Margaret Fuller Cottage

photo June 1977 R.E. Stanton



BROOK FARM:
Camp Andrew plaque
photo June 1977 R.E. Stanton



BROOK FARM:
Cannon from USS Constitution
photo June 1977 R.E. Stanton



BROOK FARM:
Gethsemane Cemetery
(W. Roxbury HS in background)

photo July 1977 R.P. Burke

3.0 SIGNIFICANCE

3.1 Historic Associations

The historic significance of Brook Farm rests in three areas: Principally, as the most intellectual of the utopian communities that appeared and disappeared in America in the early 19th century; as a military training ground for a famous Civil War regiment; and also as a site for over a century a home for children operated by a religious community.

Brook Farm, unlike other such utopias, had its grounding in mainstream American religious philosophy. The movement toward separate, idealized communities is traceable as far back as the monasteries of Europe. Little tolerance existed even for non-Catholic in countries that had established churches, as such groups as Puritans and Anabaptists discovered in England. The Pilgrims of Plymouth, in establishing their theocracy, founded a utopia of sorts for themselves in the 17th century. Similarly, Mennonites from Germany founded an early "Plockhoy's Commonwealth" along the Delaware River.

Many of the utopian communities founded in the early 1800's were the result of such persecution in Europe; the concept of religious liberty in the new United States was truly revolutionary to a Europe of anathema and excommunication. Fleeing the individual problems of Europe, these leaders came to America to set up their own model societies. Over 100 communities, with a total membership of more than 100,000 men, women and children, were tried out in the 19th century to provide examples that the world would follow. (Holloway, pp. 17-19). Only one such society has survived, the Mormons, a native American group who to avoid persecution in the not entirely tolerant United States had to both disavow belief in polygamy and establish their own secular government in Utah wilderness. (Hinds, p. ii)

Brook Farm by contrast, was grounded in Unitarianism, a religion that had been developing popularity in New England: many of the first Puritan churches had become Unitarian in the early 19th century (e.g., the First and Second Churches in Boston). Liberal for its time, the church was not liberal enough for one of its ministers, George Ripley. He joined William E. Channing's Transcendental Club (ultimately resigning his ministry in 1841). "In its New England form Ralph Waldo Emerson extended beliefs of that church (Unitarianism) until they could find a place for the nascent evolutionist science of the day, and the newly explored mysticism of the East. Transcendentalism was thus a humanist religion, 'with an unswerving witness in the soul', open to evolutionists, monists, and pragmatists, as well as to anyone who believed 'an order of truth that transcends the sphere of the external senses.'" (Holloway, p. 128)

Man had, in the view of the Transcendentalists, an intuitive ability to discern spiritual truths; this view contrasted sharply with the prevailing religious view of the time, that spiritual knowledge came only from special grace because of man's inner depravity. (Codman, p. 4) Transcendentalism was "the faith of the American Romantic Revival in literature---of Emerson, Thoreau, and Hawthorne--- and it inspired the humanitarianism of Bronson Alcott, Theodore Parker, Margaret Fuller, Elizabeth Palmer Peabody, and many others". (Holloway, op. cit.)

Like the other philosophies that produced separate communities, Transcendentalism did not advocate waiting until eternity for an ideal society. It "summed up the lesson and meaning of all good doctrines, that man should lead a better life here, where the duties to our fellows should not be passed by as now, but fulfilled." (Codman, p. 5) Ripley used the January 1842 edition of The Dial, the publication of the Transcendental Club, to explain the beginnings the year before of Brook Farm:

In order to live a religious and moral life worthy of the name, they feel it is necessary to come out in some degree from the world, and form themselves into a community of property, so far as to exclude competition and the ordinary rules of trade;---while they reserve sufficient private property, or the means of obtaining it, for all purposes of independence, and isolation at will. They have bought a farm, in order to make agriculture the basis of their life, it being the most direct and simple in relation to nature. (Fogarty, p. 63)

Brook Farm was established as a cooperative: the property owners, who had purchased stock at \$500 per share to establish the Brook Farm Institute of Agriculture and Education, received a fixed income from their shares. The farm was bought from Charles and Maria Ellis on October 14, 1841. Financial success was never sought at Brook Farm, and thus was never found. (Holloway, p. 152) All those living on the farm were to work, receiving the same wage without regard to the nature of their tasks. Those who were ill were not required to work; the stockholders were penalized only their interest if they chose not to work. "This principle (uniform wage) with regard to labor lies at the root of moral and religious life; for it is not more true that 'money is the root of all evil; than that labor is the germ of all good.'" (Fogarty, p. 67)

Only two members of the Transcendental Club, John S. Dwight and Nathaniel Hawthorne, would join the first 20 members of Brook Farm. Emerson sometimes spoke favorably of the experiment, but declined membership, calling the farm "a perpetual picnic, a French revolution in small, an age of reason in a patty pan." (Holloway, p. 128)

This attitude stems from Emerson's perception of typical intellectual "awe of manual labor and the good earth." (ibid.) Hawthorne even found himself too worn out from farm work and unable to write; he left complaining, "I cannot endure being chambermaid to a cow." (Boston 200, p. 5) A contemporary of Hawthorne's at Brook Farm cited Hawthorne's shyness as the reason for his dissatisfaction: ". . . no one could be more out of place than he in a mixed company . . ." (Codman, p. 21)

The education cited in the cooperative's title was provided by the school, begun at a neighbor's cottage in 1841. The boarding school's goals was to develop the creative ability of its students, allowing them freedom to select their own subjects without "meaningless discipline." (Holloway, p. 131) Among students at the school were George William and James Burrill Curtis; Isaac Hecker, who converted to Catholicism and founded the Paulist religious order; and Francis Barlow, Attorney General of New York and prosecutor of the Tweed Ring.

On their arrival at the farm, Ripley's group found one major building, a farm house which they used as their central residence. Soon it was nicknamed "The Hive": "All the Bees were at the Hive..." (Orvis, p. 2) At first, the Brook Farm school was located in a rented neighbor's cottage; thereafter, the farmers built a small square wooden building called the Eyrie on puddingstone at the highest point of the farm. The Ripleys lived there, (WRHS), and it contained other residences, the school, a library, and pianos (Orvis, op.cit.) A duplex house was obtained by the Brook Farmers and named the Pilgrim House. (Codman, p.23) The farmers also erected a shop building, still standing, with a steam engine in the basement, printing and carpentry shops on the first floor, and shoe and pewter shops on the third story. (WRHS)

After nearly two years as a transcendentalist society, Ripley's farm was converted to a different form of utopia, following the philosophy of Charles Fourier (1772-1837), a French social critic. Rather than being a place to sharpen the individual mind, a Fourierist society was an end in itself. The Frenchman rejected 18th century science and 19th century liberalism, the sources of many other societies. "Civilized man was artificial, because he had purchased his civilization at the expense of his passional attractions." (Fogarty p. 54)

Fourier devised an elaborate social system, called a Phalanx, which he believed would multiply until exactly 2,985,984 Phalanxes with 1,600 members apiece would exist. (Holloway, p. 138) Everything was naturally arranged in groups and series, claimed Fourier, and arranging society and work into such series was a proper social development of the 12 passions that made for ideal society. At that time society was a "sink of corruption" (quoted in Holloway, p. 137) because of 60 malevolent characteristics.

Following a visit by Ripley and others to a Fourierist meeting in New York City, Brook Farm issued its first statement of support for Fourier's theories on January 18, 1844. The farm's new publication, The Harbinger, was a major voice in Fourierist literature; the association formally changed its name to the Brook Farm Phalanx, and decided to build a Phalanstery building in the Spring of 1844. This building, on a foundation of puddingstone, was designed to be three stories high, 175 feet long, with an attic and suites for seven families. (WRHS) All public rooms on the farm were to be contained here, as well as a dining room for over 300 persons (Orvis, p. 14), reflecting the optimism of a group that at no time had more than 120 members (with some sources, such as Holloway, claiming never more than 70 or 80). But after two years of constant labor and an expenditure of \$7,000, the building burned to the ground on March 3, 1846, while the Brook Farmers were attending a play in the main house (Codman, p. 190). Another \$3,000 was to be spent to complete the Phalanstery; "The Great Catastrophe" (as Codman titled his chapter on the fire) was a major symbolic and financial blow from which Brook Farm never recovered. Had the fire not precipitated the farm's decline, it "might have shared the ignominious fate of so many communities, petering out amid an unseemly wrangle of dissension." (Holloway, p. 154) The school closed also, hurt by the public's perception of the Fourierist farm as socialist and by smallpox that struck 30 farmers (although none died) (WRHS), and The Harbinger ceased publication.

Ripley believed himself responsible for Brook Farm's financial ruin; he had invested much time and money in the project, and left the farm in debt. He ultimately paid the farm's debts with revenue from free-lance writing and a job at the New York Tribune. (Codman, pp. 237f)

In 1849, the farm was sold for \$19,500 at public auction to the town of Roxbury, which used the land for a poor house. In 1855, the Rev. James Freeman Clarke bought the property from the town; he loaned it to the Commonwealth during the Civil War for use as a training field. The Second Regiment of Massachusetts Infantry trained here at "Camp Andrew."

Sold in 1868 to Larence and James Munroe for use as a summer boarding house, the property was sold again in 1870 by Gottlieb F. Burkhardt, a German immigrant who the next year formed the Association of the Evangelical Lutheran Church for Works of Mercy. This association was founded to provide temporary homes for orphan children, the aged and weak, and to establish a cemetery. On October 3, 1872, the Martin Luther Orphans Home was dedicated, and in March 1873 Gethesemane Cemetery was laid out. Except for four years in the 1940's, the Orphans Home operated for 103 years until its closing in 1974.

3.2 Relationship to the Criteria for Landmark Designation

Brook Farm clearly meets two criteria for designation as a Landmark as defined in Chapter 772 of the Acts of 1975. First, it is listed as a National Historic Landmark on the National Register of Historic Places. Second, it is the site with one of the most famous social experiments in 19th century America, and was a major training ground for Civil War militia, thus significant to the social and military history of the City of Boston, the New England region, the Commonwealth, and the nation.

4.0 ECONOMIC STATUS

4.1 Assessed Value

The assessed value of the three parcels composing Brook Farm is \$1,525,300. The various buildings on the property are not given an assessed value in Assessing Department records; thus, the entire value of the property is based on the land only. The property is tax exempt by Code 11, owned by a religious house of worship.

4.2 Current Ownership and Status

The Lutheran Works of Mercy organization ceased operation of the Martin Luther Orphans Home in 1974. Chapter 1225 of the Acts of 1973 has authorized and directed the Metropolitan District Commission to acquire the property from its present owners; 30 acres of Gethsemane Cemetery are specifically excluded from the acquisition authorization. The MDC is currently negotiating with the owners for a purchase price of the property.

5.0 PLANNING CONTEXT

5.1 Background

The area known today as West Roxbury was in its early years part of the Town of Roxbury, founded in 1630. At that time the district was wooded and rocky, with marshes along the Charles River. The flatlands were devoted primarily to farming. By the early 1800's, the rudiments of West Roxbury Village had formed along Centre Street near Spring Street.

As a result of a conflict between the rural and the more developed parts of Roxbury, West Roxbury split off from Roxbury in 1851. The rural Town of West Roxbury included areas known today as Jamaica Plain, Roslindale, and West Roxbury.

In that same year of the new town's formation the seeds of its own urbanization appeared with the opening of the Dedham Branch of the railroad. The railroad brought West Roxbury within easy commuting distance of Boston and small scale entrepreneurs began building homes for the commuting middle classes in the vicinity of the rail lines.

A second wave of home building occurred in the mid 80's and 90's after West Roxbury was annexed to Boston, and a major building boom occurred in the 1920's. The years immediately following World War II brought construction to the Brook Farm - Sawmill area, bringing the homes in this area to about three-fourths their present number. Construction in the last two decades has concentrated in the most southerly portions of the district.

West Roxbury is suburban in character. Unlike many other neighborhoods in Boston, most of the district consists of well maintained single and two family homes. There are also a number of apartment complexes, which range in size from small 16-18 unit buildings to large multi-structure developments.

Population in West Roxbury increased 24% between 1960 and 1970 to 35,410. The median income for the area in 1975 was the highest in the city, with the exception of the Back Bay - Beacon Hill area. This median figure of \$12,285 was \$3,152 above the overall City median. The area has the highest percentage of persons over 65 of any district in Boston.

5.2 Current Planning Issues

In a Fall, 1976 report entitled "West Roxbury, District Profile and Proposed 1977-1979 Neighborhood Improvement Program", the Boston Redevelopment Authority identified commercial area decline, the negative impact of the existing Gardner Street Dump, public transportation needs and the future of an 80 acre stone quarry site as key planning issues in the district. One of these issues - the Gardner Street Dump, directly relates to Brook Farm, as sanitary landfill activities are clearly visible from the historic area and the years of filling have created a steep sided hill adjacent to part of the property.

The City has been discussing the closing of the Gardner Street Dump for a number of years, but the Federally ordered closing of the City incinerator has prolonged the use of this site which is the only sanitary landfill area in the City. In addition to being a visual blight, the Dump causes truck traffic which is disturbing to local residents and hinders optimum recreational use of Charles River frontage. The Boston Redevelopment Authority has recommended that the phaseout of the dump be accelerated, that a study be made of the reuse which could be made of the site, and that extensive planting be carried out.

Planning issues directly related to Brook Farm and the proposed Sawmill Marsh conservation area pertain to the type of recreational uses and facilities to be accommodated and the access and support facilities for Gethsamane Cemetery. The statute authorizing and directing the Metropolitan District Commission to acquire the Sawmill Brook valley and Brook Farm states that the purposes will be for conservation, natural water storage of flood waters, historic scenic and passive recreational purposes...." The M.D.C. has not as yet developed a specific set of plans for the treatment of the area to be acquired. However the intentions of the agency appear to be to minimize physical changes to the property. No specific active recreational facilities, such as tot lots or boat launches, are presently contemplated. Specific uses for the remaining Brook Farm buildings have not been identified, although the M.D.C. recognizes the desirability of having the buildings occupied. Arrangements with Gethsemane Cemetery concerning access and support facilities have not been concluded.

- 5.3 Brook Farm is zoned S-.3, permitting only single-family residences with allowable density (or floor-area ratio) of 3/10 of the total land surface area. Brook Farm is nowhere near this allowable limit.

6.0 ALTERNATIVE APPROACHES

In that Brook Farm lies outside the area of Boston in which only Landmarks may be designated, the Boston Landmarks Commission may choose to designate Brook Farm as either a Landmark, or as part of Landmark District or Architectural Conservation District.

However, the activities that made Brook Farm significant took place almost entirely on the one site (except for the beginning of the school, which took place in a neighbor's cottage), and accordingly the single Brook Farm site most clearly fits designation as a Landmark.

In spite of the clear eligibility for designation, the Commission may also choose not to designate the property.

7.0 RECOMMENDATIONS

The staff of the Boston Landmarks Commission recommends that Brook Farm be designated a Landmark under Chapter 772 of the Acts of 1975. The Commission should also investigate the possible designation of a Protection Area to restrict size and scale of development in neighboring areas.

Boundaries of the Landmark parcel should conform to the three adjacent assessor's parcels numbered 8964, 8965 and 8966, Ward 20. Recommended standards and criteria for administering the regulatory functions in the statute are attached.

STANDARDS & CRITERIA, BROOK FARM

A. General

1. As this landmark consists of a series of buildings and the land on which they are sited, all changes will be viewed in terms of their effect on the overall complex as well as on the individual building or landscape element.
2. The intent should be to maintain Brook Farm's existing pastoral landscape character.
3. No uses, permanent or temporary, should be allowed other than passive recreation or such other uses as are historically appropriate.
4. Introduction of unrelated park, recreational or support facilities should be minimized.
5. Maintenance and replacement of existing elements should be done in a manner to be consistent with the existing historic and scenic landscape character.
6. No new elements should be permitted which would alter special vistas or open spaces.
7. Existing elements which are visual intrusions should be removed, if possible, or screened.

B. Buildings

1. Before any alterations are made to the present shop building or the Margaret Fuller cottage, a preservation plan for each building should be developed. Such plans should include information from physical and documentary analysis pertaining to the original appearance of the buildings and the changes which have occurred to them over time. A decision should then be made whether to preserve the existing buildings in their present form or restore them to a prior appearance. Solid philosophical grounds for the proposed preservation approach should be presented prior to any concrete plan.
2. New uses for the buildings should be compatible with their uses over time and should minimize alteration to the buildings and their environment.
3. Foundations and other elements remaining from demolished buildings or other structures should remain in place, stabilized as necessary.

4. Any new buildings or additions to existing buildings should be compatible in scale, materials and general form with the existing buildings and environment. In general, such buildings and additions are discouraged.

C. Walks, Steps and Paved Areas

1. New areas of bituminous concrete should be avoided. Wherever possible, pavement should be removed.
2. Paths and walkways should be surfaced unobtrusively. Natural materials such as gravel or bark mulch are to be preferred to bituminous concrete. Paths in the marsh area should be of wood.
3. Steps and stairs should also be unobtrusive and informal in character.

D. Signs and Markers

1. A simple and consistent signage system should be adopted for interpreting natural and historic aspects of the site.
2. Additional interpretive devices may be used at the locations of buildings and building sites, and other key locations. Such devices should, if possible, use natural materials and should be in harmony with the pastoral character of the site. However, innovative approaches to interpretation are encouraged.

E. Lighting and Other Fixtures

1. Consideration should be given to providing lighting through fixtures at ground level or located in trees - so as to minimize the effect during daylight hours.
2. Trash receptacles, if installed, should be simple, functional and unobtrusive. Natural materials are to be preferred.

F. Natural Resources

1. The present variety of environments should be retained. Management of the natural resources should reflect an understanding of the agricultural use of the property during the Brook Farm experiment and the military purposes of Camp Andrew.
2. New additions or alterations to the landscape should not disrupt the essential form and integrity of the property and should be compatible with the scale, color, materials, and character of the landscape.
3. No further landfill shall be permitted in any wetlands unless the procedures in Chapter 131, Section 40 of the Massachusetts General Laws (the Wetlands Protection Act) are followed.

4. Any change to already filled areas must include plantings to aid in erosion control and improve appearance.
5. Practical problems of erosion and drainage should be solved with all possible regard for the health of the nearby trees, and the visual effect on the pastoral character of the landscape.
6. In maintaining, removing and adding plant materials consideration must be given to maintaining existing vistas, creating new ones where appropriate, and maintaining defined areas of shade and sun.
7. All plants should be cared for according to good horticultural practices. Hazardous plants or portions of plants should be removed promptly. Plants with diseases not practical to control or cure should be removed promptly to prevent their infection of others. Mutilated or distorted plants should also be removed.
8. Plant replacements should be added on a schedule that will assure a continuity in the landscape design.
9. Plant material replacements and/or new locations must be properly evaluated as to form, color, texture, arrangement, allowance for adequate space for light and good growth, and conformance to the existing landscape.
10. Alteration of or new landforms will only be considered if they will not alter the basic landscape character.
11. All natural rock outcrops shall be preserved.

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